Hadhrat Zubayr τ

Hadhrat Rib'ee bin Hiraash رحمه الله narrates that Hadhrat Abdullaah bin Abbaas τ once sought permission to meet Hadhrat Mu'aawiya τ at a time when members of various tribes of the Quraysh were with him. As Hadhrat Abdullaah bin Abbaas τ approached, Hadhrat Mu'aawiya τ said to Hadhrat Sa'eed bin Al Aas τ who was on his right-hand side, "I shall present to Hadhrat Abdullaah bin Abbaas τ such questions that he will be unable to answer." Hadhrat Sa'eed τ replied, "There is none like Hadhrat Abdullaah bin Abbaas τ to answer your questions."…

Hadhrat Mu'aawiya τ then asked, "What have you to say about Hadhrat Talha τ and Hadhrat Zubayr τ?" Hadhrat Abdullaah bin Abbaas τ replied, "May Allaah's mercy be showered on them. By Allaah! They were both extremely virtuous and pious Muslims who remained extremely pure. They were both martyrs and exceptionally learned men. Although they made an error, Allaah shall forgive them because of the tremendous assistance they rendered (to Rasulullaah ρ and the propagation of Deen), because they were among the earliest Muslims, among earliest companions of Rasulullaah ρ and because of the many good deeds they carried out." …

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When Rasulullaah ρ had left Hadhrat Abu Bakr τ, there was none between the mountains of Makkah happier than Rasulullaah ρ because Hadhrat Abu Bakr τ had accepted Islaam. Hadhrat Abu Bakr τ then met Hadhrat Uthmaan bin Affaan τ, Hadhrat Talha bin Ubaydillaah τ, Hadhrat Zubayr bin Awwaam τ and Hadhrat Sa'd bin Abi Waqqaas τ, all of whom accepted Islaam. The following day, Hadhrat Abu Bakr τ met Hadhrat Uthmaan bin Madh'oon τ, Hadhrat Abu Ubaydah bin Jarraah τ, Hadhrat Abdur Rahmaan bin Awf τ, Hadhrat Abu Salma bin Abdil Asad τ and Hadhrat Arqam bin Abil Arqam τ, all of whom also readily accepted Islaam.[1]

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[1] Haafidh Abul Hasan Tarablasi as quoted in *Al Bidaayah wan Nihaayah* (Vol.3 Pg.29).

Rasulullaah ρ Invites Hadhrat Talha τ and Hadhrat Zubayr τ to Islaam

Hadhrat Yazeed bin Roomaan narrates that Hadhrat Uthmaan τ and Hadhrat Talha τ followed Hadhrat Zubayr τ to Rasulullaah ρ. When the two (Hadhrat Talha τ and Hadhrat Zubayr τ) came to Rasulullaah ρ, he presented Islaam to them, recited the Qur'aan to them, informed them about the rights of Islaam and promised them Allaah's munificence. Both of them accepted Islaam and acknowledged the message.

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\ The Manner in which Rasulullaah ρ Entered Makkah

Ibn Asaakir has narrated from Waaqidi a narration just like that of Hadhrat Abdullaah bin Abbaas τ that Tabraani has narrated above. It also mentions that when Abu Sufyaan left (the presence of Rasulullaah ρ), Rasulullaah ρ said to Hadhrat Abbaas τ, "Take him to the point where the valley narrows as the mountain protrudes so that he may witness the armies of Allaah passing by." Hadhrat Abbaas τ then left the main road and took Abu Sufyaan to the point where the valley narrowed as the mountain protruded.

When Hadhrat Abbaas τ held Abu Sufyaan at this point, Abu Sufyaan protested, "Is this betrayal, O family of Haashim?" Hadhrat Abbaas τ replied by saying, "Verily, the people of prophethood never betray. I have brought you here for a reason." Abu Sufyaan said, "Then why did you not do this at the beginning and informed me and that you needed to bring me here. This would have put me at ease." Hadhrat Abbaas τ replied, "It did not occur to me and that you would look at it this way."

Rasulullaah ρ had already arranged the lines of the Sahabah ψ and each tribe began passing by with their leaders. Each battalion also passed by carrying their flags. The first battalion that Rasulullaah ρ sent forward was the Banu Sulaym tribe under the leadership of Hadhrat Khaalid bin Waleed τ. They numbered a thousand strong. The bore a small flag carried by Hadhrat Abaas bin Mirdaas τ as well as another carried by Hadhrat Khufaaf bin Nudba τ. The large flag was held high by Hadhrat Hajaaj bin Ilaat τ. Abu Sufyaan asked, "Who are they?" "That is Khaalid bin Waleed," replied Hadhrat Abbaas τ. "The youngster?" asked Abu Sufyaan. "Yes," was the response. When
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Hadhrat Khaalid bin Waleed τ drew alongside Hadhrat Abbaas τ with Abu Sufyaan at his side, the soldiers cried out, "Allaahu Akbar!" thrice before passing by.

Thereafter Hadhrat Zubayr bin Awaam τ passed by leading a battalion of five hundred men comprising of Muhaajireen and many unknown people. They bore a black flag and when Hadhrat Zubayr bin Awaam τ passed Abu Sufyaan, he called out "Allaahu Akbar!" thrice. His battalion echoed after him. Abu Sufyaan asked, "Who are they?" "That is Zubayr bin Awaam," replied Hadhrat Abbaas τ. "Your sister's son?" asked Abu Sufyaan. "Yes," was the reply.

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Ibn Is'haaq رحمه الله narrates, "When Hadhrat Abu Bakr τ accepted Islaam and made his Islaam known, he started inviting people towards Allaah. He was well acquainted with the people, well liked by his people, soft-natured and from all of the Quraysh he the possessed the most knowledge of their family trees and the good and bad conditions that prevailed over them. He was a good-natured businessman of excellent character and because of his vast knowledge, his business expertise and his entertaining nature, his people used to come to him and confide in him in numerous matters. He therefore started calling all those people to Allaah and to Islaam who confided in him when they met him and sat in his company. As far as I am told, the following persons accepted Islaam at his hands: Hadhrat Zubayr bin Awaam, Uthmaan bin Affaan, Talha bin Ubaydillaah, Sa'd bin Abi Waqqaas and Abdur Rahmaan bin Auf ψ.

They all came to Rasulullaah ρ with Hadhrat Abu Bakr τ and Rasulullaah ρ presented Islaam to them, recited the Qur'aan to them and informed them about the rights Islaam had on them. They all accepted Imaan. These were the eight persons[2] were the forerunners in Islaam who believed in Rasulullaah ρ and believed everything he brought from Allaah."[3]

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Hadhrat Khaalid τ and Hadhrat Ubaadah τ narrate that Hadhrat Amr bin Al Aas τ marched to Egypt after Hadhrat Umar τ had returned to Madinah (from Shaam). Hadhrat Zubayr τ followed him (with another

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[2] The five named together with Hadhrat Abu Bakr τ, Hadhrat Ali τ and Hadhrat Zaid bin Haaritha τ.

[3] *Al Bidaaya wan Nihaaya* (Vol.3 Pg.29).

battalion) and the two joined up when Hadhrat Amr bin Al Aas τ reached a place called Ilyoon. There they were met by the chief priest of Egypt Abu Maryam who was there with another high priest and the Egyptian army. Maqoqis (the king of Egypt) had sent them to defend the country. When Hadhrat Amr τ arrived there, they immediately prepared to attack but Hadhrat Amr τ sent a message telling them that they should not be hasty and should first listen to their reason for coming, after which they could make a decision. The Egyptians were then called off and Hadhrat Amr τ send a message stating, "I am coming forward (to talk), so send Abu Maryam and Abu Maryaam. The Egyptians accepted and each party guaranteed the safety of the other."

Hadhrat Amr τ said to the two men, "You two are senior priests of this country, so do listen. Allaah has sent Muhammad ρ with the truth and commanded us to follow it. Muhammad ρ has conveyed this command to us together with every other command Allaah has issued. Muhammad ρ then passed on. May Allaah's choicest blessings and mercies be showered on him. However, he fulfilled his duty and left us on a clear path. Amongst his instructions to us was to wish people well and we therefore invite you to accept Islaam. Whoever accepts shall be one of us and whoever refuses to accept shall be given the option of paying Jizya. We shall then do everything in our capacity to provide protection. Rasulullaah ρ has informed us that we shall certainly conquer you people and advised us to be good to you to maintain the family ties that exist between us [4]. If you accept this option (of paying Jizya), you shall have in your favour another right (of being family) in addition to the right of protection (that we will be obliged to give you). Amongst the commands that out Ameer had given are his words, 'Treat the Copts well because Rasulullaah ρ has advised that the Copts should be treated well by virtue of the fact that they are relatives and deserve protection as well.'"

To this, the Egyptians said, "It is only the Ambiyaa عليهم السلام who would maintain such distant relations. (Referring to Haajira the wife of Hadhrat Ibraheem υ, they said) She was a celebrated and honourable lady who was the daughter of our king. She belonged to the House of Manf who were the ruling family. However, the House of Aynush Shams attacked them, killed many of them, seized the kingdom and the rest of them were forced into exile. She then became the wife of Hadhrat Ibraheem υ. His coming was most welcome and a happy event for us. Do leave us in peace until we return to you (after consulting with the

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[4] Hadhrat Haajira the wife of Hadhrat Ibraaheem υ was from Egypt as was Hadhrat Maariya رضي الله عنها the mother of Rasulullaah ρ's son Ibraheem.

others). Hadhrat Amr bin Al Aas τ said, "You will be unable to fool the likes of me. You therefore have three days to ponder over the matter and to consult with your people. Otherwise (if you fail to return within three days) we shall have to attack you." When the two priests requested an extension of time, Hadhrat Amr τ gave them an additional day. They then asked for more time and he added another day.

They then returned to Maqoqis who seriously considered the alternatives. However, a person called Artaboon[5] refused to submit and ordered an attack against the Muslims. The two priests said to the people, "We shall do our best to defend you without returning to the Muslims. However, there are still four days left in which we can hope for nothing but peace from them." The people of Farqab launched a surprise attack against Hadhrat Amr τ and Hadhrat Zubayr τ at night but Hadhrat Amr τ was prepared for the attack. He engaged the enemy and killed and the people of Farqab along with those with them (Artaboon was also killed with them), after which the rest of them fled. Hadhrat Amr τ and Hadhrat Zubayr τ then left for Aynush Shams.[6]

Hadhrat Abu Haaritha and Abu Uthmaaan narrate that when Hadhrat Amr τ set up camp at Aynush Shams, the Egyptian people said to their king, "What do you wish to do against people who have defeated Kisra and Caesar and occupied their lands? Enter into negotiations with them and draw up a treaty without yourself fighting them or leading us against them." This took place on the fourth day. However, the king refused and the Egyptians attacked the Muslims. The Muslims repulsed the attack and Hadhrat Zubayr τ managed to climb the wall of their stronghold. When the Egyptians noticed this, they opened the gates for Hadhrat Amr τ and came out to enter into negotiations. Hadhrat Amr τ accepted their submission and Hadhrat Zubayr τ descended the wall as conqueror.[7]

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Hadhrat Miswar bin Makhrama τ narrates that the group (of six Sahabah ψ) that Hadhrat Umar τ had appointed (to select a Khalifah from amongst themselves) had gathered and were consulting with each other when Hadhrat Abdur Rahmaan bin Auf τ said to them, "I do not want to compete with you to become the Khalifah. However, if you agree, I shall select one of you on your behalf. The others granted him

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[5] Aratboon was a Roman general whom Hadhrat Amr bin Al Aas τ had defeated in Palestine and had then fled to Egypt.
[6] Ibn Jareer (Vol.4 Pg.227).
[7] Ibn Jareer (Vol.4 Pg.228).
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this privilege, after which the attention of the people was focussed in him without anyone paying any attention to the others. Everyone then turned to Hadhrat Abdur Rahmaan bin Auf τ and presented their opinions to him. Eventually when the morning after the (final) night arrived, the people pledged their allegiance to Hadhrat Uthmaan τ.

Hadhrat Miswar τ says, "Hadhrat Abdur Rahmaan bin Auf τ once came to me after some portion of the night had already passed and knocked at the door until I awoke. He then said to me, 'I see that you were sleeping peacefully. By Allaah! I have hardly had any sleep the entire night. Go and call Zubayr and Sa'd.' After I had called them and he had consulted with them, he called me and said, 'Call Ali.' When I had called for Hadhrat Ali τ, Hadhrat Abdur Rahmaan τ spoke to him in confidence until half the night had passed. When Hadhrat Ali τ left Hadhrat Abdur Rahmaan τ, he seemed hopeful (of becoming the Khalifah) but Hadhrat Abdur Rahmaan τ seemed to fear something about (appointing) Hadhrat Ali τ. Hadhrat Abdur Rahmaan τ then asked me to call Hadhrat Uthmaan τ. When I called him, he spoke to him in private until the Mu'adhin separated them with the Fajr Adhaan."

Hadhrat Miswar τ narrates further that after the Fajr salaah was completed, the group (of six Sahabah ψ) gathered around the pulpit. Hadhrat Abdur Rahmaan τ then sent for all the Muhaajireen and Ansaar who were present and for the leaders of all the groups that had accompanied Hadhrat Umar τ on that year's Hajj. When everyone had gathered, Hadhrat Abdur Rahmaan τ recited the Shahaadah and then said, "O Ali! I have looked deeply at the opinions of the people and they all do not see anyone equal to Uthmaan. Please do not harbour anything in your heart." Hadhrat Abdur Rahmaan τ then took hold of Hadhrat Uthmaan τ's hand and said, "I pledge allegiance to you according to manner showed by Allaah, His Rasool ρ and the two Khalifahs after him." Hadhrat Abdur Rahmaan τ then pledged his allegiance to Hadhrat Uthmaan τ after which the people pledged; (first) the Muhaajireen, (followed by) the Ansaar, the leaders of the armed forces and then the Muslim public.[8]

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[8] Bukhari. Bayhaqi (Vol.8 Pg.147) has also reported a similar narration.
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Hadhrat Zubayr bin Awwaam τ Endures Hardships and difficulties

Hadhrat Abul Aswad narrates that Hadhrat Zubayr bin Awwaam τ accepted Islaam when he was only eight years of age and migrated (to Madinah) when he was eighteen years old. The uncle of Hadhrat Zubayr τ used to hang him up in a straw mat and use a fire to make smoke from the bottom. He would then say, "Return to kufr!" Hadhrat Zubayr τ used to say, "I shall never be a Kaafir again!"[9]

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Hadhrat Hafs bin Khaalid narrates that an old man from Mosul came to them and said that he had accompanied Hadhrat Zubayr bin Awwaam τ on a journey. He said, "We were in an arid land when Hadhrat Zubayr τ required a bath. He therefore told me to arrange for some privacy, which I did. (As he was bathing,) My gaze accidentally fell on his body and I noticed his entire body scarred by sword wounds. I said, 'By Allaah! The scars I have seen on you I have never seen on anyone else.' He asked, 'Did you see them?' 'Yes,' I replied. He responded by saying, 'Every wound of these was sustained with Rasulullaah ρ in the path of Allaah.'"[10]

Hadhrat Ali bin Zaid narrates that someone who saw Hadhrat Zubayr τ informed him that there were scars resembling eyes on his chest which were made by arrows and spears.[11]

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Hadhrat Asmaa رضي الله عنها the daughter of Hadhrat Abu Bakr τ says, "I was once in the land in the Banu Nadheer district that Rasulullaah ρ had apportioned to Hadhrat Abu Salma τ and (my husband) Hadhrat Zubayr τ. Hadhrat Zubayr τ had left with Rasulullaah ρ on a journey. Our neighbour was a Jew who had then slaughtered a goat and cooked it. When I smelt the aroma, I experienced a desire like I never felt before. At that time, I was expecting my daughter Khadeeja and could not bear the desire. I then went to the Jewish woman to ask for some fire with the hope that she would give me some to eat because I really had

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[9] Abu Nu'aym in *Hilya* (Vol.1 Pg.89) and Tabraani. Haythami (Vol.9 Pg.151) has commented on the chain of narrators. Haakim has also reported it in his *Mustadrak* (Vol.3 Pg.360).
[10] Abu Nu'aym, Tabraani, Haakim in his *Mustadrak* (Vol.3 Pg.360) and Ibn Asaakir as reported in *Muntakhab* (Vol.5 Pg.70). Haythami (Vol.9 Pg.150) has commented on the chain of narrators.
[11] Abu Nu'aym in *Hilya* (Vol.1 Pg.90).

no need for the fire. When I smelt the aroma (from inside the house) and saw the food, my desire grew even more intense and extinguished the fire (she had given me). I then returned a second time to ask for fire and again a third time. (When she did not give me anything) I eventually sat down to cry and prayed to Allaah. When the Jewish lady's husband returned, he asked her, 'Has anyone been to you?' 'Yes,' she replied, 'an Arab lady came to ask for some fire.' He said, 'I shall never eat the food until you send some to her.' A plate of food was then sent to me. There was nothing on earth that I enjoyed more than that meal."[12]

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A lengthy narration also from Hadhrat Ummu Salama رضي الله عنها the wife of Rasulullaah ρ states that Najaashi sent a message to the Sahabah ψ to come to him. When the message reached them, they convened a gathering. They consulted with each other saying, "What will we say about him (Hadhrat Isa υ) when we go to Najaashi?" the response was, "By Allaah! We will say what we know and what Rasulullaah ρ has instructed us regardless of what the consequences may be." Najaashi had also called his priests, who were sitting around him with the pages of their scriptures opened when the Muslims arrived.

Najaashi asked, "What is this religion with which you have separated from your people and for which you will neither embrace my religion nor the religion of any other nation?" The spokesperson for the Muslims was Hadhrat Ja'far bin Abi Taalib τ. He responded by saying, "O King! We were a nation steeped in ignorance. We worshipped idols, ate carrion, perpetrated acts of immorality, severed family ties, behaved badly towards our neighbours and the strong amongst us lived off the weak. We were in this pathetic condition when Allaah sent a prophet to us who was from among us. We were well aware of his lineage, his truthfulness, his honesty and his chaste behaviour. He called us to believe in the oneness of Allaah, to worship Allaah and to forsake the stones and idols that we and our forefathers worshipped other than Allaah. He enjoined us to always speak the truth, to return trusts, to maintain family ties, to behave well with our neighbours and to abstain from unlawful things and from spilling people's blood. He had forbidden us from immoral behaviour, from giving false evidence, from usurping the wealth of orphans and from slandering chaste women. He has also

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[12] Tabraani as quoted in *Isaaba* (Vol.4 Pg.284). Haythami (Vol.8 Pg.166) has commented on the chain of narrators.
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commanded us to worship Allaah without ascribing any partners to Him and to establish salaah and pay zakaah."

As Hadhrat Ja'far τ enumerated the injunctions of Islaam, the other Muslims confirmed what he said until he said, "So we believed in him and followed whatever he brought to us. We worshipped the one Allaah without ascribing any partners to him. We also regarded as forbidden all those things that Allaah had made Haraam for us just a as we the regarded ears permissible all those things that he had made Halaal or for us. How ever, our people became our enemies. They started torturing us and putting us through many difficulties because of our Deen so that we should revert to worshipping idols instead of worshipping Allaah. They wanted us to regard the many vices as lawful which we used to regard as lawful in the past. When their high handedness and oppression became too much for us and became an obstacle between us and our Deen, we left for your country. O King! We preferred you over others and preferred to be your neighbours hoping that we will not be oppressed with you."

Najaashi asked, "Do you know anything that has been revealed from Allaah?" "Yes indeed," replied Hadhrat Ja'far τ. Najaashi requested, "Then recite it." Hadhrat Ja'far τ then and recited before him the opening verses of Surah Maryam. Najaashi wept until his beard was soaked with tears. When the priests heard the recitation, they also started to weep until their scriptures were soaked with tears. Najaashi commented by saying, "I swear by Allaah that this and the words that came to Moosa υ emerge from the same lantern. (Turning to the two delegates of the Quraysh, Najaashi said) You may leave because I swear by Allaah that I will never hand them over to you and will never consider doing so for even a moment."

Relating further, Hadhrat Ummu Salama رضي الله عنها says, " When the two left Najaashi, Amr bin Al Aas said, "I swear by Allaah that tomorrow I shall definitely defame them so much in front of Najaashi that they will be uprooted!" Abdullaah bin Rabee'ah who was the softer of the two towards the Muslims said, "Do not do so. They are after all our relatives even though they have opposed us." Amr bin Al Aas then said, "By Allaah! I shall then tell Najaashi that they regard Isa bin Maryam to be a servant of Allaah." The following day, they returned to the king and said, "O King! These people say awful things about Isa bin Maryam. Summon them and ask them what they have to say about him." When Najaashi called for them to question them, the Muslims again convened a meeting because nothing like this had happened before. They asked each other what their reply to Najaashi would be

when he asked about Hadhrat Isa υ. They finally resolved, "By Allaah! We shall say what Allaah has said about him and what our Nabi ρ has brought regardless of what the consequences are."

When the went to Najaashi and he asked them what they had to say about Hadhrat Isa υ, Hadhrat Ja'far τ replied, "We say what our Nabi ρ has brought to us about him that he was the servant of Allaah, His prophet, the spirit that Allaah created and His word that he cast on the chaste virgin Hadhrat Maryam رضي الله عنها. Najaashi slapped his hands on the ground and picked up a little stick. He then said, "By Allaah! Even Isa bin Maryam will not add to what you said more than the extent of this little stick." When Najaashi said this, all the priests gathered around snorted in anger. Najaashi said to them, "(This is the truth) Even though you may snort. (Turning to the Muslims, he said,) Go. You are safe in my land and whoever swears at you shall be penalised." He then reiterated, "Whoever swears at you shall be penalised. Whoever swears at you shall be penalised. Even in exchange for a mountain of gold, I would not want to harm any one of you."

(Addressing his courtiers,) Najaashi then said, "Return the gifts to the two of them for I have no need for it. By Allaah! When Allaah restored to me my kingdom, He took no bribes. Why should I then accept any bribes. When Allaah did not bother about what the people had to say about me, why should I bother about what they say about Allaah?" Hadhrat Ummu Salama رضي الله عنها narrates further, "The two (delegates of the Quraysh) therefore had to return in humiliation with their gifts thrown back a them. We then stayed in a terrific place with excellent neighbours. By Allaah! Najaashi remained as he was until he was suddenly attacked by people who wanted his to take his kingdom. By Allaah! I do not know a time when we were more grieved than we were on that occasion because we feared that if Najaashi was defeated, another person would not accord us our rights as Najaashi had done."

"Najaashi marched against the enemy. Between him and the enemy was the River Nile (which Najaashi crossed with his army and engaged the enemy in battle). The Sahabah ψ said, 'Who will go to witness the battle and report back to us?' Hadhrat Zubayr bin Awaam τ who was one of the youngest persons there volunteered. Everyone agreed that he was best suited for the task and they blew up a water bag filled with air, which they tied to his chest. He swam across to the bank where the battle was raging and then walked the rest of the way until he reached the armies."

Narrating further, Hadhrat Ummu Salama رضي الله عنها says, "We all made du'aa to Allaah for Najaashi's victory over his enemy and for the stability of his kingdom. We were making du'aa and waiting for the result of the battle when Hadhrat Zubayr τ suddenly came running. He was waving a cloth saying, 'Glad tidings for you. Najaashi has been victorious. Allaah has destroyed his enemy and restored stability to his kingdom.' By Allaah! We never knew joy like the joy we experienced on that occasion. Najaashi returned after Allaah had annihilated his enemy, stabilised his kingdom and restored his control over the land of Abyssinia. We remained with him in the best of places until we returned to Rasulullaah ρ while he was still in Makkah."[13]

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When Rasulullaah ρ left from Thaniyyatul Wadaa for Tabook, he had already flown the large and small flags. He handed over the biggest flag to Hadhrat Abu Bakr τ, another large flag to Hadhrat Zubayr τ, the flag of the Aws tribe to Hadhrat Usayd bin Hudhayr τ and the flag of the Khazraj tribe to either Hadhrat Abu Dujaana τ or to Hadhrat Hubaab bin Mundhir τ. In total there were thirty thousand people with Rasulullaah ρ including ten thousand horsemen. Rasulullaah ρ instructed every tribe of the Ansaar to carry its own large and small flags. The other Arab tribes also carried their large and small flags.[14]

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Hadhrat Umar bin Abdul Azeez says that when the news of the martyrdom of Hadhrat Abu Ubayd bin Mas'ood reached Hadhrat Umar τ and he learned that the Persians aligned behind someone from the family of the Kisra, he had an announcement (of Jihaad) made amongst the Muhaajireen and the Ansaar (and instructed them to meet at a place called Siraar). Hadhrat Umar τ left for Siraar and sent Hadhrat Talha bin Ubaydillaah τ ahead to a place called Ahwas. He then appointed Hadhrat Abdur Rahmaan bin Auf τ as commander of the army's right flank, Hadhrat Zubayr bin Awaam τ as commander of the left flank and appointed Hadhrat Ali τ as his deputy in Madinah. When Hadhrat Umar τ consulted with the Sahabah ψ, they all shared the opinion that he should march against the Persians. However, Hadhrat Umar τ did not consult with them before reaching Siraar and before Hadhrat Talha τ had returned (from Ahwas).

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[13] Ahmad. Haythami (Vol.6 Pg.27) has commented on the chain of narrators. The narration is also reported by Abu Nu'aym in his *Hilya* (Vol.1 Pg.115); by Bayhaqi (Vol.9 Pg.9) and in his *Siyar* (Vol.9 Pg.144).
[14] Ibn Asaakir (Vol.1 Pg.110).

When Hadhrat Umar τ consulted with the eminent Sahabah ψ, Hadhrat Talha τ also expressed the same opinion as the others (to march against the Persians) but Hadhrat Abdur Rahmaan bin Auf τ was against the idea. Hadhrat Abdur Rahmaan bin Auf τ said, "After the demise of Rasulullaah ρ, I have never before this day and shall never afterwards say that I shall sacrifice my parents for anyone. However, now I say that may my parents be sacrificed for you (O Ameerul Mu'mineen)! Leave this matter to me. You remain in Madinah and send out an army. I have noticed that the decree of Allaah has always been in favour of your armies. The defeat of your army is not (as demoralising) as your defeat. I fear that if you are martyred or defeated in battle, the Muslims (will be so demoralised that they) will never again cry out 'Allaahu Akbar' or recite 'Laa Ilaaha Illallaah'."

Hadhrat Umar τ (accepted this opinion and) was looking for a commander and they were still busy consulting when a letter arrived from Hadhrat Sa'd τ, who had been employed to collect zakaah of the people of Najd. When Hadhrat Umar τ asked those with him to suggest who should command the army, Hadhrat Abdur Rahmaan bin Auf τ said, "You have just found him." "Who is he?" asked Hadhrat Umar τ. Hadhrat Abdur Rahmaan τ replied, "He is the clawed and valiant lion Sa'd bin Maalik τ." The other members of the consultative assembly agreed.[15]

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The Bravery of Hadhrat Zubayr bin Awwaam τ

Hadhrat Zubayr τ Emerges with a Drawn Sword in Makkah before the Hijrah

Hadhrat Sa'eed bin Musayyib τ says that the first person to draw a sword for the pleasure of Allaah was Hadhrat Zubayr bin Awwaam τ. He was in Makkah one day when he heard that Rasulullaah ρ was assassinated. He immediately left home with a drawn sword when he came face-to-face with Rasulullaah ρ. Rasulullaah ρ enquired, "What is the matter, Zubayr?" "I heard that you had been assassinated," he

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[15] Ibn Jareer Tabari (Vol.1 Pg.65).
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replied. "What were intending to do in that case?" Rasulullaah ρ asked. "By Allaah!" replied Hadhrat Zubayr τ, "I had intended to tackle all the people of Makkah." Rasulullaah ρ then prayed for him. It is with reference to this that Asadi said the following poem (which meant):

"That was the first sword drawn for the pleasure of Allaah
The sword of the beloved leader Zubayr τ

In the defence of Deen, it happened by the grace of his courage
It occasionally happens that one who hears a lot musters many forms of courage"[16]

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Hadhrat Urwa τ narrates that after accepting Islaam, Hadhrat Zubayr bin Awwaam τ once heard a whisper from Shaytaan stating that Rasulullaah ρ had been captured. Although he was only a boy of twelve years, he drew his sword and searched the gullies of Makkah. At that time, Rasulullaah ρ was in the upper area of Makkah when Hadhrat Zubayr τ met him with sword in hand. Rasulullaah ρ enquired, "What is the matter?" "I heard that you had been captured," he replied. "What were intending to do in that case?" Rasulullaah ρ asked. Hadhrat Zubayr τ replied, "I had intended to use this sword on whoever it was who captured you." Rasulullaah ρ then prayed for Hadhrat Zubayr τ and for his sword and told him that he could leave. His was the first sword drawn in the path of Allaah.[17]

Hadhrat Zubayr τ Kills Talha Abdari During the Battle of Uhud

Ibn Is'haaq narrates that Talha bin Abu Talha Abdari bore the flag of the Mushrikeen during the Battle of Uhud. When he called for someone to challenge him to a duel, the Muslims hesitated. The only person to accept the challenge was Hadhrat Zubayr bin Awwaam τ. Hadhrat Zubayr τ leapt on to Talha's own camel, threw him off and killed him with his own sword. In praise of him, Rasulullaah ρ said, "Every Nabi has a devoted friend in Jannah and mine shall be Zubayr." Rasulullaah

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[16] Ibn Asaakir.
[17] Ibn Asaakir and Abu Nu'aym in his *Hilya* (Vol.1 Pg.89), as quoted in *Mutakhab Kanzul Ummaal* (Vol.5 Pg.69). The narration has also been reported by Zubayr bin Bakkaar as quoted in *Isaaba* (Vol.1 Pg.545) and by Abu Nu'aym in his *Dalaa'il* (Pg.226).
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ρ also said, "Had Zubayr not accepted the challenge, I would have done so myself after seeing the hesitance of the others."[18]

Hadhrat Zubayr τ Kills Naufal Makhzoomi and Another Person

Ibn Is'haaq narrates that during the Battle of Khandaq, Naufal bin Abdullaah bin Mughiera Makhzoomi stepped ahead of the ranks of the Mushrikeen and issued a challenge for someone to fight him. Hadhrat Zubayr bin Awwaam τ responded and struck Naufal so forcefully with his sword that Naufal's body was split into two and Hadhrat Zubayr τ's sword was dented. Hadhrat Zubayr τ then returned reciting the following couplets (which meant):

"I am a man who defends himself and also defends
The chosen and unlettered Nabi"[19]

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Hadhrat Asmaa bint Abu Bakr رضي الله عنها narrates that a fully-armed man from the Mushrikeen advanced (from the ranks of the enemy) and climbed on top of a high place. He then announced, "Who will come out for a challenge?" Rasulullaah ρ asked one of the Sahabah ψ, "Will you take him on?" "If it pleases you, O Rasulullaah ρ," the man replied. When Hadhrat Zubayr τ started peering to look, Rasulullaah ρ noticed him and said, "Stand up, O son of Safiyya!" Hadhrat Zubayr τ then walked up to the man until he stood level to him. The two men started exchanging blows with their swords, after which one of them grabbed the other in a bear hug. They both then started rolling down. Rasulullaah ρ commented, "Whichever of them first falls into the ditch will be killed." Rasulullaah ρ and the Sahabah ψ then started making du'aa. It was the Kaafir who landed first in the ditch. As soon as this happened, Hadhrat Zubayr τ fell on to the Kaafir's chest and killed him.[20]

Hadhrat Zubayr τ Fights During the Battles of Khandaq and Yarmook

[18] Yunus, as quoted in *Al Bidaaya wan Nihaaya* (Vol.4 Pg.20).
[19] Yunus, as quoted in *Al Bidaaya wan Nihaaya* (Vol.4 Pg.107).
[20] Ibn Jareer, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.69).
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Hadhrat Abdullaah bin Zubayr τ says, "During the Battle of Khandaq, myself and Umar bin Abu Salama were put with the women and children in a fortress (because we were both very young). He would bend over for me to get on to his back so that I could watch (the battle). I watched my father (Hadhrat Zubayr τ) sometimes fighting here, sometimes there and tackling anyone that confronted him. When he came to us in the fortress that evening, I said to him, 'Dear father, I watched you today and saw what you were doing.' 'Did you really see me?' he asked. 'I sure did,' I replied. He then said, 'May my parents be sacrificed for you.'"[21]

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Hadhrat Urwa τ says that during the Battle of Yarmook, the Sahabah ψ said to Hadhrat Zubayr τ, "Will you not lead an attack so that we may join you?" Hadhrat Zubayr τ said to them, "If I lead the attack, you will fail in your word (to fight with me)." "We will not," they assured him. Hadhrat Zubayr τ then attacked the enemy so fiercely that he penetrated past their ranks without the support of anyone else. However, as he returned, the enemy grabbed the reins of his horse and inflicted two wounds on his shoulder on either side of the wound he sustained during the Battle of Badr.

Hadhrat Urwa τ says that (the wounds were so deep that) as a child he used to playfully put his finger into those wounds. With Hadhrat Zubayr τ on that day was his son Abdullaah who was only ten years of age. Hadhrat Zubayr τ put Hadhrat Abdullaah τ on a horse and left him in the care of one of the men.[22]

Another narration states that when the Sahabah ψ approached Hadhrat Zubayr τ with the same request a second time, he complied and did as he had done the first time.[23]

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Hadhrat Zubayr bin Awwaam τ narrates that that Rasulullaah ρ took hold of a sword during the Battle of Uhud and announced, "Who will take this sword and fulfil its rights." It was Hadhrat Abu Dujaana Simaak bin Harasha τ who said, "O Rasulullaah ρ! I shall take it and fulfil its rights, but what are its rights?" Rasulullaah ρ then handed the sword over to him and he left. Hadhrat Zubayr τ says that he followed Hadhrat Abu Dujaana τ and (saw that) he destroyed everything he

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[21] Bayhaqi, as quoted in *Al Bidaaya wan Nihaaya* (Vol.4 Pg.107).
[22] Bukhari.
[23] *Al Bidaaya wan Nihaaya* (Vol.7 Pg.11).

used the sword on. He eventually came across some Mushrikeen women at the foot of the mountain. Amongst them was Hind who was reciting the following couplets (to incite the Mushrikeen men, which meant):

"We are the daughters of prominent people
Who walk on exquisite cushions

We wear musk on our heads
And are ready to embrace you when you arrive

We shall however separate from you if you flee the battlefield
Separate in a manner after which there shall be no reconciliation"

When Hadhrat Abu Dujaana τ intended to attack her (because she was an active participant in the battle), she started calling (for help) to the battlefield. However, no one came to her assistance. He then left her. Hadhrat Zubayr τ said to him, "I have been extremely impressed by everything I have seen you do besides the fact that you did not kill that woman." Hadhrat Abu Dujaana τ said, "When no one responded to her call for help, I did not want the sword of Rasulullaah ρ to strike a helpless woman."[24]
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Hadhrat Zubayr τ narrates, "During the Battle of Uhud, Rasulullaah ρ took hold of a sword and announced, 'Who will take this sword with its rights.' I said, 'I shall, O Rasulullaah ρ!' Rasulullaah ρ ignored me and again announced, 'Who will take this sword with its rights.' Abu Dujaana Simaak bin Harasha τ then responded by saying, 'I shall take it with its rights, O Rasulullaah ρ! What are its rights?' Rasulullaah ρ replied, '(Its rights are) That you do not use it to kill any Muslim and do not flee the battlefield with it.' Rasulullaah ρ then handed the sword over to him. Whenever he intended to fight, he would make himself distinguishable by wearing a (red) bandanna. I said to myself, 'I shall watch him closely today to see what he does.' (I saw that) He destroyed everything he used the sword on…" The rest of the Hadith is similar to the one quoted above.[25]
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Hadhrat Zubayr bin Awwaam τ is reported to have said, "I was disappointed when I asked Rasulullaah ρ for the sword and he refused

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[24] Bazzaar, narrating from reliable sources, as confirmed by Haythami (Vol.6 Pg.109).
[25] Haakim (Vol.3 Pg.230), narrating from reliable sources, as confirmed by Dhahabi.

to give it to me, giving it to Abu Dujaana τ instead. I said to myself, 'I am the son of his aunt Safiyya and from the Quraysh. However, when I stood up and asked for the sword before Abu Dujaana τ, Rasulullaah ρ gave it to him instead of myself! By Allaah! I shall certainly watch him to see how he performs.' I then started following him. When he took out his red bandanna and tied it around his head, the Ansaar said, 'Abu Dujaana τ has taken out his bandanna of death.' This they always said whenever he wore his bandanna. He then left with the following couplets on his lips (which meant):

'It was with me that my good friend took an undertaking
as we stood at the foot of a mountain among the date palms

(The undertaking was) That throughout my life I should never stand in the rear end of the battlefield
So I shall now be using the sword of Allaah and His Rasool ρ (to fight the enemy)'"

Hadhrat Zubayr τ continues to narrate, "Abu Dujaana τ killed every enemy soldier who confronted him. One of the Mushrikeen was such that (after searching for the wounded Muslims) he did not leave any of them alive. When this Mushrik drew close to Abu Dujaana τ, I prayed to Allaah to let them confront each other. The two men then clashed and exchanged blows with their swords. When the Mushrik struck at Abu Dujaana τ with his sword, Abu Dujaana τ defended himself with his shield, which trapped the sword. Abu Dujaana τ then killed the Mushrik with a single blow. I also saw him raise the sword over the head of Hind bint Utba and then turning the sword away from her. I said, 'Allaah and His Rasool ρ know best (who most deserves to be killed by this sword).'"[26]
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Hadhrat Moosa bin Uqba narrates that when Rasulullaah ρ offered the sword to the Sahabah ψ, Hadhrat Umar τ first asked for it. When Rasulullaah ρ ignored him, Hadhrat Zubayr bin Awwaam τ asked for it. Rasulullaah ρ ignored him as well. The two me felt very disappointed about it. When Rasulullaah ρ offered it for the third time, Hadhrat Abu Dujaana τ asked to have it. Rasulullaah ρ gave it to him and he truly fulfilled the rights of that sword.

Hadhrat Ka'b bin Maalik τ says, "I was also part of that battle with the Muslims. However, what I saw of the Mushrikeen mutilating the bodies

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[26] Ibn Hishaam, as quoted in *Al Bidaaya wan Nihaaya* (Vol.4 Pg.16).
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of the Muslims made me stand still in my tracks. When I proceeded ahead, I saw a fully-armed Mushrik passing by the Muslims saying, 'Herd together (to be slaughtered) as goats herd together!' I then noticed that a Muslim wearing a helmet was waiting for the approach of this Mushrik. I went ahead until I stood behind him. I then visually assessed the strength of the Muslim and the Mushrik, arriving at the conclusion that the Mushrik was better armed and better prepared for battle. I then waited until the two men clashed. The Muslim struck the Mushrik so powerfully that after the sword struck the artery of his shoulder, it penetrated through his body and emerged from his posterior. His body was therefore cut into two. The Muslim then removed his helmet and said, 'How was that, Ka'b? I am Abu Dujaana.'"[27]

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Hadhrat Hishaam narrates from his father that when the Muslims were being defeated during the Battle of Uhud, Hadhrat Safiyya رضي الله عنها arrived with a spear in her hand to smite the (retreating) Muslims in the face (and send them back to the battlefield). Rasulullaah ρ then said (to her son Hadhrat Zubayr τ), "O Zubayr! Look after the lady (your mother)."[28]

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the statements of Hadhrat Ali τ and Hadhrat Zubayr τ he is most Worthy of the Position

Hadhrat Sa'd bin Ibraheem bin Abdur Rahmaan bin Auf τ narrates that Hadhrat Abdur Rahmaan bin Auf τ was with Hadhrat Umar τ when Hadhrat Muhammad bin Masalama τ broke the sword of Hadhrat Zubayr τ. Hadhrat Abu Bakr τ then stood up to address the people and excused himself (from accepting the post as Khalifah). He said, "I swear by Allaah that there was not a single day or night in which I desired leadership. Neither was I inclined towards leadership nor have I ever prayed to Allaah for it in secret or in public. However, (I accepted the post because) I feared great anarchy (amongst the Muslims without a leader). I derive no peace in leadership. I have been burdened with a formidable task that I have no power to do without the

[27] *Al Bidaaya wan Nihaaya* (Vol.4 Pg.17).
[28] Ibn Sa'd, as quoted in *Isaaba* (Vol.4 Pg.439).

strength provided by Allaah. I still wish that someone more powerful than me was in my position today.”

Although the Muhaajireen accepted what Hadhrat Abu Bakr τ had to say, Hadhrat Ali τ and Hadhrat Zubayr τ said, “The only grievance we have is that we were excluded from the consultations. However, we are also of the opinion that Abu Bakr τ is most worthy of the post after Rasulullaah ρ. He was the companion of Rasulullaah ρ in the cave and the ‘second of the two’. We definitely acknowledge his status and his seniority. After all, Rasulullaah ρ did instruct him to lead the Muslims in salaah while Rasulullaah ρ was alive.”[29]

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A man from the Banu Asad tribe narrates that he was present when Hadhrat Umar τ once addressed his companions. Amongst them was Hadhrat Talha τ, Hadhrat Salmaan τ, Hadhrat Zubayr τ and Hadhrat Ka'b τ. He said to them, "I want to ask you something. However, you should beware not to lie to me because you would then destroy me as well as yourselves. I ask you to tell me in the name of Allaah whether I am a Khalifah or a king." Hadhrat Talha τ and Hadhrat Zubayr τ said, "You are asking us something that we have no knowledge of. We are unable to distinguish a Khalifah from a king." Hadhrat Salmaan τ then testified with full conviction that Hadhrat Umar τ was a Khalifah and not a king. Hadhrat Umar τ responded by saying, "You have a right to comment because you had been frequenting the company of Rasulullaah ρ." Hadhrat Salmaan τ then qualified his statement by saying, "I say this because you exercise justice amongst your subjects, you distribute between them with fairness, you treat them with the compassion that a man treats his own family and you pass judgement according to the Book of Allaah."

Hadhrat Ka'b τ then said, "I was under the impression that none in this gathering besides me could differentiate between a king and a Khalifah. However, it is evident that Allaah has filled Salmaan with wisdom and knowledge." Hadhrat Ka'b τ the addressed Hadhrat Umar τ saying, "I testify that you are definitely a Khalifah and not a king." Hadhrat Umar τ then asked, "How is this?" Hadhrat Ka'b τ (who had been scholar of the previous scriptures) replied, "I have found mention of you in Allaah's scriptures." "Was mention made of me by my name?" enquired Hadhrat Umar τ. "No," replied Hadhrat Ka'b τ, "but I have found mention of you by your qualities. I have found (the following)

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[29] Haakim (Vol.3 Pg.66) and Bayhaqi (Vol.8 Pg.152).
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'Nubuwwah and then Khilaafah and mercy on the pattern of Nubuwwah. Thereafter again Khilaafah and mercy on the pattern of Nubuwwah, followed by kingship with a bit of oppression'."[30]

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Hadhrat Qais bin Abi Haazim reports that when Hadhrat Zubayr τ sought permission from Hadhrat Umar τ to march for a battle, Hadhrat Umar τ said to him, "You should rather remain seated in your house because you have already fought by the side of Rasulullaah ρ." However, Hadhrat Zubayr τ repeated the request and it was on the third or fourth occasion that Hadhrat Umar τ said, "Rather remain seated at home because I swear by Allaah that if you and your companions leave the borders of Madinah, you may start insurrection against the companions of Muhammad ε."[31]

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Hadhrat Muhammad bin Zaid τ reports that Hadhrat Ali τ, Hadhrat Uthmaan τ, Hadhrat Zubayr τ, Hadhrat Talha τ, Hadhrat Abdur Rahmaan bin Auf τ and Hadhrat Sa'd τ once got together. Because Hadhrat Abdur Rahmaan bin Auf τ was the most at ease with Hadhrat Ali τ, the others said to him, "O Abdur Rahmaan! Why don't you speak to the Ameerul Mu'mineen on behalf of all the people and tell him that it often happens that a person in need approaches him for his need but then returns without having his need tended to because his fear for the Ameerul Mu'mineen prevents him from presenting his case."

Hadhrat Abdur Rahmaan bin Auf τ then went to Hadhrat Umar τ and addressed him saying, "O Ameerul Mu'mineen! Do be more lenient towards the people because it often happens that a person in need approaches you for his need but then returns without having his need tended to because his fear for you prevents him from presenting his case." Hadhrat Umar τ said, "O Abdur Rahmaan! I want you to swear in the name of Allaah whether or not it was Ali, Uthmaan, Talha, Zubayr and Sa'd who asked you to speak to me." Hadhrat Abdur Rahmaan bin Auf τ replied, "I swear by Allaah that it was certainly them." Hadhrat Umar τ then said, "O Abdur Rahmaan! I swear by Allaah that I had been so lenient with the people that I began to fear (the wrath of) Allaah because of my leniency. Thereafter, I was so stern with the

[30] Nu'aym bin Hammaad in his *Fitan*, as quoted in *Kanzul Ummaal* (Vol.4 Pg.389).
[31] Haakim (Vol.3 Pg.120), narrating from reliable sources, as confirmed by *Dhahabi*.

people that I began to fear (the wrath of) Allaah because of my sternness. What course is there now available for me?"

Hadhrat Abdur Rahmaan bin Auf τ stood up weeping and dragged along his shawl as he said, "Oh dear! What will become of the people after you have gone! Oh dear! What will become of the people after you have gone!"[32]

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Hadhrat Saalim bin Abdullaah reports that when Hadhrat Umar τ became the Khalifah, he took the same allowance that was fixed for Hadhrat Abu Bakr τ. Although he continued with it, it became difficult for him to fulfil his needs with it. When a group of the Muhaajireen that included Hadhrat Uthmaan τ, Hadhrat Talha τ and Hadhrat Zubayr τ once convened, it was Hadhrat Zubayr τ who suggested Hadhrat Umar τ be informed that his allowance should be increased. Hadhrat Ali τ agreed saying, "That is exactly what I had wanted some time ago. Let us go." However, Hadhrat Uthmaan τ cautioned, "This is Umar we are talking about! Let us first ascertain what his reaction would be. Let us rather approach (his daughter) Hafsah رضي الله عنها and ask her. We will also ask her to keep the matter a secret." They then went to Hadhrat Hafsah رضي الله عنها and told her that she should inform Hadhrat Umar τ about the suggestion coming from a group of people. They stressed that she should not mention their names unless Hadhrat Umar τ accepted the proposal. They then left.

When Hadhrat Hafsah رضي الله عنها met Hadhrat Umar τ to discuss the matter, she noticed the anger on his face. "Who are these people?" Hadhrat Umar τ demanded to know. "I cannot tell you until I know your opinion," she replied. Hadhrat Umar τ then said, "If I knew who they were, I would scare their faces. You are my only medium with them. I ask you to tell me in the name of Allaah what was the best clothing that Rasulullaah ρ wore in your house?" She replied, "Two reddish brown garments which he wore when receiving delegations and delivering sermons on Fridays." "And what was the best food Rasulullaah ρ ate at your house?" Hadhrat Umar τ asked further. Hadhrat Hafsah رضي الله عنها replied, "I once made bread from barley flour and when it was still hot, I poured over it some oil left at the bottom of our oil can. This made it moist and soft and Rasulullaah ρ ate it with great relish." Hadhrat Umar τ then asked, "And what bedding did Rasulullaah ρ use with you that was most comfortable?" She replied, "It was made from a thick material which we four-folded in summer beneath us.

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[32] Ibn Sa'd (Vol.3 Pg.206) and Ibn Asaakir.
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During winter we double-folded it beneath us and used the other portion to cover ourselves."

Hadhrat Umar τ then said, "Dear Hafsah! Take this message from me (to the group of Muhaajireen) that Rasulullaah ρ had set a precedent in all matters. He had kept extravagance in its place (without indulging in it) and sufficed only with what was necessary. By Allaah! I shall also keep extravagance in its place and suffice with bare necessities. The example of myself and my two companions (Rasulullaah ρ and Hadhrat Abu Bakr τ) are like three persons on a road. The first took along his provisions and reached his destination. The second followed suit and also reached the destination. Now the third is on the road. If he sticks to their way and is content with the provisions they took, he will meet them and be with them. However, if he takes a road other than the one they took, he will not be able to meet up with them."[33]

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A narration from Hadhrat Aslam also mentions the letter that Hadhrat Umar τ wrote to Hadhrat Amr bin Al Aas τ. The narration also states that when the first camel reached Madinah, Hadhrat Umar τ called for Hadhrat Zubayr τ and said to him, "Take the first camel to Najd and bring back to me as many families as you can. As for those you are unable to bring, you should issue instructions for each household to receive a camel together with all the provisions it carries. Then instruct them to wear two sheets, to slaughter the camel, to melt the fat (for cooking), to dry the meat and to make shoes from the hide. Thereafter, they should take a part of the meat, a part of the fat and a handful of flour to cook a meal to eat. In this manner, they should keep eating until Allaah makes further provisions available."

When Hadhrat Zubayr τ excused himself from the task, Hadhrat Umar τ said to him, "By Allaah! You will never have another chance (of gaining such immense rewards) until you leave this world!" Hadhrat Umar τ then called for another person who the narrator assumes was Hadhrat Talha τ. However, when he also excused himself, Hadhrat Umar τ sent for Hadhrat Abu Ubaydah bin Jarraah τ, who left to fulfil the task. The narration continues further and states that Hadhrat Umar τ gave Hadhrat Abu Ubaydah bin Jarraah τ a thousand Dinaars, which the

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[33] Tabari (Vol.4 Pg.164). Ibn Asaakir has also reported the narration, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.408).
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latter refused to accept. However, when Hadhrat Umar τ insisted that he accept, he eventually did.[34]

The narration has already passed in the chapter discussing the service that the Ansaar rendered to others, specifically the food that Rasulullaah ρ distributed amongst the Ansaar and the Banu Zafar tribe.[35]

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Hadhrat Zubayr bin Awwaam τ Distributes Wealth

The Incident of Hadhrat Zubayr τ and his Slaves

Hadhrat Sa'eed bin Abdul Azeez τ reports that Hadhrat Zubayr bin Awwaam τ had a thousand slaves who worked and gave their earnings to him. He then distributed the money every night and had nothing left by the time he returned home.[36]

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Hadhrat Mugheeth bin Sumay reports that although Hadhrat Zubayr bin Awwaam τ had a thousand slaves who worked and gave their earnings to him, not a single Dirham of these earnings entered his house (he gave everything away to the needy).[37]

The Incident Between Hadhrat Zubayr τ and his Son Abdullaah τ Concerning his Debts

Hadhrat Abdullaah bin Zubayr τ says, "When (my father) Zubayr τ stood for the Battle of Jamal, he called for me. As I stood by his side, he said, 'Dear son! None but an oppressor or an oppressed person shall be killed today and I strongly feel that I shall be killed today as one oppressed. However, my greatest worry is my debts. Do you think that

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[34] Ibn Khuzaymah, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.396). The complete narration will soon be quoted Inshaa Allaah.
[35] In the chapter entitled "The Hospitality and service that the Ansaar Rendered" and the subheading "The Hospitality of the Ansaar and the Story of Hadhrat Usayd bin Hudhayr τ".
[36] Abu Nu'aym in his *Hilya* (Vol.1 Pg.90).
[37] Bayhaqi (Vol.8 Pg.9) and Ya'qoob bin Sufyaan, as quoted in *Isaabah* (Vol.1 Pg.546).

our debts will leave any of our money behind? Nevertheless, dear son, I want you to sell our properties to settle my debts.' He also made a bequest for a third to be given away and a third of that third was to be given to the (grand) children. In this regard, he said, 'A third of the third. (He explained) If anything remains after settling the debts, a third (of the third) should go to your children.'" One of narrators by the name of Hishaam says that some of the children of Hadhrat Abdullaah bin Zubayr τ such as Khubayb and Abbaad were the same age as some of Hadhrat Zubayr τ's sons. At that time, Hadhrat Zubayr τ had nine sons and nine daughters.

Hadhrat Abdullaah τ narrates further, "Advising me about the debt, my father said, 'Dear son! If you are unable to settle something, seek help from my friend.' 'Who is your friend, O father?' I asked. 'Allaah,' he replied. By Allaah! Each time I encountered any difficulty concerning the debt, I said, 'O friend of Zubayr! Settle his debt for him.' Allaah would then settle the debt."

"Zubayr τ was martyred that day without leaving behind a single Dinaar or Dirham. All that he left were a few properties, one of which was in Ghaabah. He also left eleven houses in Madinah, two in Basrah, one in Kufa and another in Egypt. The only reason that he had debts was because when people would bring their money to him for safekeeping, he would say to them, 'I cannot accept it as a trust but shall treat it as a loan because I fear that it should not be destroyed (if it is destroyed as a loan, I am liable to pay you back whereas I am not liable to do so if it is only a trust).' My father never a governor nor did he ever accept appointment as a collector of zakaah. All he did was to accompany Rasulullaah ρ, Hadhrat Abu Bakr τ, Hadhrat Umar τ and Hadhrat Uthmaan τ on the battlefields. When I calculated his debts, they totalled two million, two hundred thousand."

Hadhrat Abdullaah τ narrates further, he says, "Hakeem bin Hizaam τ once met him and asked, 'Dear nephew! How much was the debt of my brother (Hadhrat Zubayr τ)?' I did not disclose the entire figure to him and replied, 'A hundred thousand.' He then said, 'By Allaah! I do not think that you have enough money for that.' I said, 'What would you say if it was two million, two hundred thousand?' He replied, 'I do not think that you would ever be able to settle it. Nevertheless, if you need any assistance, do not hesitate to ask me.'"

Hadhrat Zubayr τ had purchased the piece of land in Ghaabah for one hundred and seventy thousand. Hadhrat Abdullaah τ evaluated its value to be one million, six hundred thousand (he then divided it into

sixteen parts, each worth a hundred thousand). He then made the announcement, "Whoever has a debt due from Zubayr should meet us at Ghaabah." Hadhrat Abdullaah bin Ja'far τ came up. He was owed a sum of a hundred thousand. He said to Hadhrat Abdullaah τ, "If you please, I could write off the debt." "No," replied Hadhrat Abdullaah τ. "Otherwise," said Hadhrat Abdullaah bin Ja'far τ, "if you so wish, you could include me amongst those who are the last to be paid." When Hadhrat Abdullaah τ did not agree to this either, Hadhrat Abdullaah bin Ja'far τ asked to be given a piece of the land in settlement. Hadhrat Abdullaah τ then gave him a piece of the land saying, "You may have the land from this point to this point." Hadhrat Abdullaah τ then sold the other pieces of land and settled all the debts in full. At the end, there were only four and a half properties left (from the sixteen). Hadhrat Abdullaah τ then approached Hadhrat Mu'aawiya τ who was then in the company of Hadhrat Amr bin Uthmaan τ, Hadhrat Mundhir bin Zubayr τ and Hadhrat Ibn Zam'ah τ. "How much did you evaluate the property at Ghaabah to be?" When Hadhrat Abdullaah τ informed him that each portion was valued at a hundred thousand, Hadhrat Mu'aawiya τ asked how many portions were still available. "Four and a half," replied Hadhrat Abdullaah τ. "I shall take one portion for a hundred thousand," said Hadhrat Mundhir bin Zubayr τ. "And I shall take another for a hundred thousand," said Hadhrat Amr bin Uthmaan τ. "I too shall take one for a hundred thousand," said Hadhrat Ibn Zam'ah τ. Hadhrat Mu'aawiya then asked, "How many does that leave?" "One and a half portions," replied Hadhrat Abdullaah τ. "I shall take them for a hundred and fifty thousand," said Hadhrat Mu'aawiya τ. Hadhrat Abdullaah bin Ja'far τ also sold his portion of the land to Hadhrat Mu'aawiya τ for six hundred thousand.

When Hadhrat Abdullaah τ had settled all the debts, the children of Hadhrat Zubayr τ asked for their inheritance to be distributed. However, Hadhrat Abdullaah τ refused and said, "By Allaah! I shall not distribute anything amongst you until I make an announcement during four Hajj seasons calling all people who were owed any money by (our father) Zubayr τ." He then made the announcement during four consecutive years during the Hajj season. It was only after the fourth year that he finally distributed the inheritance (amongst his brothers and sisters). Hadhrat Zubayr τ had four wives and he had also bequeathed a third of the estate. Despite this, each wife received an amount of one million, two hundred thousand. His entire estate amounted to fifty million, two hundred thousand.[38]

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[38] Bukhaari.

Allaama Ibn Katheer has mentioned, "The total amount distributed between the heirs was thirty eight million, four hundred thousand. The total amount bequeathed to others totalled nineteen million, two hundred thousand. The sum of the two was therefore fifty seven million, six hundred thousand. The debts paid before this amounted to two million, two hundred thousand, making the sum total of the entire estate fifty nine million, eight hundred thousand. We have mentioned this only because of the objections that arise about the narration of Bukhaari. It is therefore necessary that this matter be clarified."[39]

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Hadhrat Zubayr τ says that on the day the Battle of Uhud was fought, none but he was with Rasulullaah ρ near Madinah. None of the Sahabah ψ remained behind in Madinah (because all of them were on the battlefield). So many Muslims were martyred that someone even announced that Rasulullaah ρ had been martyred. All the women started weeping. However, one of them said, "Do not be so hasty to cry until I go and see for myself." She then left Madinah on foot without any purpose besides her concern for Rasulullaah ρ and to find out about his welfare.[40]

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Hadhrat Hasan reports that there once arose a dispute between Hadhrat Abdur Rahmaan bin Auf τ and Hadhrat Khaalid bin Waleed τ. Hadhrat Khaalid τ said to Hadhrat Abdur Rahmaan τ, "Do not assert your superiority over me just because you accepted Islaam a day or two before me!" When the news of this reached Rasulullaah ρ, he said, "Will you people not leave my companions alone for my sake! I swear by the Being Who controls my life that if any of you (non-veterans of Badr) have to spend the equivalent of Mount Uhud in gold, he will not even attain their reward of spending half a *Mudd*." Some time afterwards an argument sparked between Hadhrat Abdur Rahmaan bin Auf τ and Hadhrat Zubayr τ. Hadhrat Khaalid bin Waleed τ then approached Rasulullaah ρ and said, "O Nabi ρ! You forbade me from hurting Abdur Rahmaan but now Zubayr is disputing with him." Rasulullaah ρ replied, "They are all veterans of Badr and (because they are equal in rank) they have a right to (dispute amongst) each other."[41]

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[39] *Al Bidaayah wan Nihaayah* (Vol.7 Pg.349).
[40] Bazaar . Haythami (Vol.6 Pg.115) has commented on the chain of narrators.
[41] Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.7 Pg.138). Ahmad has also reported the narration in brief from Hadhrat Anas τ.
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Hadhrat Ibraheem reports that when Ibn Jurmooz (the person who martyred Hadhrat Zubayr τ) sought permission to see Hadhrat Ali τ, the Khalifah was very unwilling to see him. "(Is this how you treat) Those who fought hard (for you)?" Hadhrat Ali τ replied, "Take sand in your mouth! I have every hope that Talha, Zubayr and I shall be amongst those about whom Allaah says:

وَنَزَعْنَا مَا فِي صُدُورِهِم مِّنْ غِلٍّ إِخْوَانًا عَلَى سُرُرٍ مُّتَقَابِلِينَ

We shall remove any ill-feelings that may be in their breasts. As brothers they will be seated on couches, facing each other." {Surah Hijr, verse 47}[42]

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Hadhrat Aamir bin Sa'd narrates that Hadhrat Sa'd τ was once walking somewhere when he overheard a person speaking ill of Hadhrat Ali τ, Hadhrat Talha τ and Hadhrat Zubayr τ. Hadhrat Sa'd τ said, "You are reviling people who have received tremendous accolades from Allaah. By Allaah! If you do not desist from reviling them, I shall curse you." The man scoffed, "He threatens me as if he were a prophet!" Hadhrat Sa'd τ then prayed, "O Allaah! If he is reviling people who have received accolades from You, then teach him his lesson this very day!" A Bactrian camel then came running and the people gave her way until she trampled the man (and killed him)." Hadhrat Aamir says that he then saw the people walking behind Hadhrat Sa'd τ saying (in wonderment), "O Abu Is'haaq! Allaah accepted your du'aa.[43]

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Hadhrat Rabaah bin Haarith reports that Hadhrat Mughiera τ was sitting in the largest Masjid with the people of Kufa on his right and his left when someone called Sa'eed bin Zaid τ arrived. Hadhrat Mughiera τ welcomed him and made him sit near his feet on the same platform. A man from Kufa then arrived and facing Hadhrat Mughiera τ, he started swearing. "Who is he swearing at, O Mughiera?" asked Hadhrat Sa'eed τ. Hadhrat Mughiera τ replied, "He is swearing Ali bin Abi Taalib." "O Mughiera bin Shu'ba! O Mughiera bin Shu'ba! O Mughiera bin Shu'ba!" Hadhrat Sa'eed τ repeated, "Am I not hearing a companion of Rasulullaah ρ being sworn at in your presence without you repulsing it

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[42] Ibn Sa'd (Vol.3 Pg.113).
[43] Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.9 Pg.154).

or even doing anything to change the situation?! I testify to what my ears heard Rasulullaah ρ say and what my heart memorised from him. I shall never report from him anything false that he will question me about when I meet him. I have heard him say, 'Abu Bakr shall be in Jannah, Umar shall be in Jannah, Uthmaan shall be in Jannah, Ali shall be in Jannah, Talha shall be in Jannah, Zubayr shall be in Jannah, Abdur Rahmaan (bin Auf) shall be in Jannah and Sa'd bin Maalik shall be in Jannah.' The ninth person to accept Islaam shall also be in Jannah and if I wished to, I would also take his name."

The people in the Masjid then started to make a noise asked him in the name of Allaah to tell them who the ninth person to accept Islaam was. Hadhrat Sa'eed τ said, "You have asked me in the name of Allaah and Allaah is Great (I can therefore not refuse). I was the ninth person to accept Islaam and Rasulullaah ρ was the tenth (of the ten Muslims we were at the time)." Hadhrat Sa'eed τ then took an oath as he said, "When a man's face get dusty as he stands by Rasulullaah ρ (in a battle), this deed of his is better than every deed that any of you could do if he were given the lifespan of Nooh υ."[44]

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Hadhrat Zubayr τ narrates that he once saw Hadhrat Hasan bin Ali τ climb on to Rasulullaah ρ's back when he was in Sajdah. Rasulullaah ρ did not make the boy get off (and remained in Sajdah) until the child himself decided to get down. Rasulullaah ρ sometimes also parted his legs so that boy could go in from one side and out the other side.[45]

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Hadhrat Aslam reports, "Hadhrat Umar τ's instructions to me were, 'O Aslam! Stand guard at my door but never accept anything from anyone.' When he one day saw me wearing new clothing, he enquired where I had gotten it from. '(Your son) Ubaydullaah bin Umar τ gave it to me,' I replied. To this, he said, 'You may take from Ubaydullaah but from no one else.' Standing at the door one day, Hadhrat Zubayr τ came and asked permission to enter. When I told him that the Ameerul Mu'mineen was busy at that moment, he lifted his hand and hit me so hard behind my head that I let out a scream. I then went in to Hadhrat Umar τ who asked me what the matter was. I informed him that Hadhrat Zubayr τ had hit me and narrated the entire episode to him.

[44] Abu Nu'aym in his *Hilya* (Vol.1 Pg.95).
[45] Tabraani. Haythami (Vol.9 Pg.175) has commented on the chain of narrators.

'By Allaah!' Hadhrat Umar τ exclaimed, 'I shall see to Zubayr. Send him in.'

When I let Hadhrat Zubayr τ in, Hadhrat Umar τ asked, 'Why did you hit the slave?' Hadhrat Zubayr τ replied by saying, 'He was going to prevent us from seeing you.' 'Has he ever before refused you permission to enter my door?' Hadhrat Umar τ enquired. When Hadhrat Zubayr τ replied in the negative, Hadhrat Umar τ said, 'Then when he tells you to be patient because the Ameerul Mu'mineen is busy at the moment, then do so and excuse me. By Allaah! When an animal is mauled (by one), all the other animals eat him up (if you start hitting him, so will others).'"[46]

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Hadhrat Abdullaah bin Abbaas τ reports that when Hadhrat Hamzah τ was martyred, (his sister) Hadhrat Safiyyah رضي الله عنها, unaware of what had happened, came looking for him. When she met (her nephew) Hadhrat Ali τ and (her son) Hadhrat Zubayr τ, Hadhrat Ali τ said to Hadhrat Zubayr τ, "Tell your mother (that her brother has been martyred)." "No," replied Hadhrat Zubayr τ, "You go ahead and tell your aunt." "How is Hamzah?" Hadhrat Safiyyah رضي الله عنها asked. The two men made it seem to her that they knew nothing. She then approached (her nephew) Rasulullaah ρ who said, "I fear for her sanity (if she knew the truth)." Rasulullaah ρ placed his hand on her chest and made du'aa. (Then when he informed her) She wept as she said:

إِنَّا لِلَّهِ وَ إِنَّا إِلَيْهِ رَاجِعُوْنَ

To Allaah we belong and to Him shall we return."

Rasulullaah ρ then stood by the mutilated body and said, "If it were not for the grief it would cause our women, I would not bury him and would leave him in this condition so that Allaah would resurrect him from the bellies of wild animals and birds of prey." Thereafter Rasulullaah ρ gave instructions for all the martyrs to be brought forward and he started performing the Janaazah salaah for them. Nine bodies were brought and laid beside that of Hadhrat Hamzah τ. Rasulullaah ρ performed the salaah with seven Takbeers. The bodies were then taken away while that of Hadhrat Hamzah τ was left. Thereafter, another nine bodies were brought and Rasulullaah ρ performed the Janaazah salaah for them with seven Takbeers. These bodies were then carried away while that of Hadhrat Hamzah τ was left

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[46] Ibn Sa'd, as quoted in *Kanzul Ummaal* (Vol.5 Pg.51).
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behind. Yet again, another nine bodies were brought and Rasulullaah ρ performed the Janaazah salaah for them also with seven Takbeers. These bodies were then carried away while that of Hadhrat Hamzah τ was left behind. This continued until Rasulullaah ρ had performed the Janaazah salaah for them all.[47]

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Hadhrat Zubayr bin Awaam τ narrates, "A woman came running during the Battle of Uhud and would have seen the dead bodies when Rasulullaah ρ called out, '(Stop) The woman! (Stop) The woman!' Rasulullaah ρ disliked that women should see the bodies. When I guessed that she was my mother Safiyya رضي الله عنها , I ran to her and reached her before she could reach the dead. She was a strong woman and struck me in the chest saying, 'Get away from me. The ground does not belong to you!' I said, 'Rasulullaah ρ has emphatically prohibited you form going there.' She then halted in her tracks and took out two sheets saying, 'I have brought these two sheets for my brother Hamzah. The news of his death has already reached me and I want you to bury him in these.'

We then took the sheets so enshroud Hamzah τ in but found next to him someone from the Ansaar who was also killed and mutilated as Hamzah τ was. Because we felt difficult to enshroud Hamzah τ in two sheets while the Ansaari had none, we decided that one sheet would be used for Hamzah τ and the other for the Ansaari. After measuring the two sheets, we found the one to be larger than the other. (To decide who would have which sheet) We then drew lots between the two and enshrouded each one in the sheet that fell to his lot."[48]

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Discussing the martyrdom of Hadhrat Hamzah τ, it is reported that when Hadhrat Safiyyah bint Abdul Muttalib رضي الله عنها came to see her brother, Hadhrat Zubayr τ met her saying, "Dear mother! It is the instruction of Rasulullaah ρ that you return." She said, "Why should I? I have already heard that m y brother's body has been mutilated. This has taken place for the sake of Allaah and we are pleased with it (with Allaah's decree). I shall definitely exercise patience and look forward to the rewards from Allaah." When Hadhrat Zubayr τ reported her words

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[47] Haakim (Vol.3 Pg.197). Ibn Abi Shaybah and Tabraani have reported a similar narration from Hadhrat Abdullaah bin Abbaas τ, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.170). Bazzaar has also reported a similar narration, as quoted in *Majma'uz Zawaa'id* (Vol.6 Pg.118).

[48] Bazzaar, Ahmad and Abu Ya'la. Haythami (Vol.6 Pg.118) has commented on the chain of narrators.

to Rasulullaah ρ, Rasulullaah ρ said, "Let her go." She then went to the body of Hadhrat Hamzah τ and prayed for his forgiveness. Rasulullaah ρ then gave instructions for him to be buried.[49]

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In the chapter concerning the bravery of the Sahabah ψ in Jihaad, the incidents have already passed about the bravery of Hadhrat Abu Bakr τ, Umar τ, Ali τ, Talha τ, Zubayr τ, Sa'd τ, Hamzah τ, Abbaas τ, Mu'aadh τ, Ibn Umar τ, Mu'aadh bin Afraa τ, Abu Dujaanah τ, Qataadh τ, Salamah bin Akwa τ, Abu Hadrad τ, Khaalid bin Waleed τ, Baraa bin Maalik τ, Abu Mihjin τ, Ammaar bin Yaasir τ, Amr bin Ma'dikarib τ and Hadhrat Abdullaah bin Zubayr τ.

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Hadhrat Zubayr bin Awwaam τ's possessiveness over his Wife hs Asmaa رضي الله عنها

Hadhrat Asmaa رضي الله عنها the daughter of Hadhrat Abu Bakr τ relates, "When Zubayr τ married me, he possessed neither any property, money, slaves or anything else apart from his horse. I used to feed his horse for him, tend to it and care for it. I also used to crush the date stones to feed his camel that drew water from the well and fed it myself. In addition to this, I would give it water to drink, sew the water bags (that the camel used to draw water) and knead dough. However, because I was not good at making the bread, my Ansaar neighbours would do it for me. They were extremely sincere and true friends.

I used to carry the date stones on my head from the property Rasulullaah ρ gave to Zubayr τ, which lay two-thirds of a *Farsakh* (approximately two miles) from Madinah. As I was coming one day with the date stones on my head, I met with Rasulullaah ρ and some Sahabah ψ. Rasulullaah ρ called for me as he instructed his camel to sit so that I may ride on it behind him. I was however too shy to travel with men and also thought of Zubayr τ's possessiveness. He was one of the most possessive people to be found. When Rasulullaah ρ realised that I was too shy, he carried on.

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[49] Ibn Is'haaq, as quoted in *Isaabah* (Vol.4 Pg.349).

When I met Zubayr τ, I said to him, 'Rasulullaah ρ and a few Sahabah ψ met me while I was carrying the date stones on my head. When he made his camel sit down for me to ride on, I felt too shy and also thought of your possessiveness.' He said, 'By Allaah! Your carrying the date stones is more difficult for me to bear that your riding with Rasulullaah ρ.' This continued until (my father) Abu Bakr τ sent me a servant who relieved me of tending to the horse and it seemed like he had set me free."[50]

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Another narration states that Hadhrat Asmaa رضي الله عنها the daughter of Hadhrat Abu Bakr τ was married to Hadhrat Zubayr bin Awwaam τ. When she complained to her father about her husband's strict nature, Hadhrat Abu Bakr τ said, "Dear daughter! Be patient because when a woman has a pious husband and she does not remarry after he dies, Allaah will reunite them in Jannah."[51]

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Hadhrat Abdullaah bin Umar τ reports that when Hadhrat Umar τ and Hadhrat Zubayr τ once had a race, Hadhrat Zubayr τ beat Hadhrat Umar τ and cried out, "I beat you! By the Rabb of the Kabah!" When they raced a second time, Hadhrat Umar τ beat Hadhrat Zubayr τ. Hadhrat Umar τ then called out, "I beat you! By the Rabb of the Kabah!"[52]

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Hadhrat Zubayr τ Asks Rasulullaah ρ about Certain Conditions in the Aakhirah

Hadhrat Abdullaah bin Zubayr τ reports that when the verse:

ثُمَّ إِنَّكُمْ يَوْمَ الْقِيَامَةِ عِندَ رَبِّكُمْ تَخْتَصِمُونَ

Then, on the Day of Qiyaamah, you will all bring cases *(against each other)* **in the presence of your Rabb.** {Surah Zumar, verse 31}

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[50] Ibn Sa'd (Vol.8 Pg.250).
[51] Ibn Sa'd (Vol.8 Pg.251).
[52] Muhaamili, as quoted in *Kanzul Ummaal* (Vol.7 Pg.334).
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was revealed, Hadhrat Zubayr τ asked, "O Rasulullaah ρ! Will cases be repeatedly brought against us?" When Rasulullaah ρ replied in the affirmative, Hadhrat Zubayr τ remarked, "In that case, the matter will be a serious one indeed."[53]

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Another narration adds that when the verse:

ثُمَّ لَتُسْأَلُنَّ يَوْمَئِذٍ عَنِ النَّعِيم

Thereafter, on that day ***(of Qiyaamah)*** you will definitely be questioned about the bounties. **{Surah Takaathur, verse 8}**

was revealed, Hadhrat Zubayr τ also asked, "O Rasulullaah ρ! What types of bounties will we questioned about when all that we have are the two black things, dates and water?"[54]

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Yet another narration states that when the verse:

إِنَّكَ مَيِّتٌ وَإِنَّهُم مَّيِّتُون * ثُمَّ إِنَّكُمْ يَوْمَ الْقِيَامَةِ عِندَ رَبِّكُمْ تَخْتَصِمُون

Verily you (O Rasulullaah ρ) will soon pass away and they will also pass away. Then, on the Day of Qiyaamah, you will all bring cases *(against each other)* **in the presence of your Rabb.** {Surah Zumar, verse 31}

was revealed, Hadhrat Zubayr τ asked, "O Rasulullaah ρ! Together with having to account for specific sins, will cases be repeatedly brought against us regarding the dealings we have between each other?" "Certainly," Rasulullaah ρ replied, "cases will be brought repeatedly until everyone to whom a right is due receives his right." "By Allaah!" Hadhrat Zubayr τ remarked, "In that case, the matter will be a serious one indeed."[55]

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Hadhrat Zubayr bin Awwaam τ reports that they once said, "O Rasulullaah ρ! When we leave your gatherings, we find that we start discussing matters of the Period of Ignorance." Rasulullaah ρ advised tem saying, "Whenever you sit in gatherings in which you fear for

[53] Ibn Abi Haatim.
[54] Ahmad, Tirmidhi and Ibn Maajah.
[55] Ahmad and Tirmidhi, as quoted in the *Tafseer* of Ibn Katheer (Vol.4 Pg.52). Haakim (Vol.4 Pg.572) has reported a similar narration from reliable sources.
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yourselves (that you may have discussed what was wrong), then ensure that you recite at the end:

سُبْحَانَكَ اللهُمَّ وَ بِحَمْدِكَ اَشْهَدُ اَنْ لاَ اِلهَ اِلاَّ اَنْتَ اَسْتَغْفِرُكَ وَ اَتُوْبُ اِلَيْك

'You are Pure, O Allaah and it is Your praises that we sing. I testify there is none worthy of worship but You, I beg Your forgiveness and repent to You.'

By reciting this, the sins you may have committed I the gathering will be atoned for."[56]

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Hadhrat Zubayr bin Awwaam τ reports that Rasulullaah ρ made du'aa for him, for his children and for his progeny.[57]

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Hadhrat Urwa τ says, "Hadhrat Jibra'eel υ descended during the Battle of Badr in the form of Zubayr τ and wearing a yellow turban with a part of it hanging over his face."[58]

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Hadhrat Abbaad bin Abdullaah bin Zubayr reports that because Hadhrat Zubayr τ was wearing a yellow turban with a part of it hanging over his face, the angels also descended with yellow turbans on their heads."[59]

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Another narration states that when Hadhrat Amr bin Al Aas τ felt that it was taking too long for him to conquer Egypt, he wrote to Hadhrat Umar τ to ask for reinforcements. Hadhrat Umar τ sent four thousand troops, with a commander appointed over every thousand troops. Hadhrat Umar τ also wrote to Hadhrat Amr bin Al Aas τ saying:

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[56] Tabraani in his Sagheer and Awsat. Haythami (Vol.10 Pg.142) has commented on the chain of narrators.
[57] Abu Ya'la and Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.70).
[58] Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.6 Pg.84).
[59] Haakim (Vol.3 Pg.361). Tabraani and Ibn Asaakir have reported a similar narration, as quoted in *Kanzul Ummaal* (Vol.5 Pg.267).

"I have sent you four thousand troops as reinforcements and appointed a commander for every thousand troops. The commander of every thousand troops is a man who is himself equivalent to a thousand troops; (they are) Zubayr bin Awaam τ, Miqdaad bin Aswad bin Amr τ, Ubaadah bin Saamit τ and Maslamah bin Mukhallad τ. Remember that you have twelve thousand troops with you and an army of twelve thousand can never be defeated for want of numbers."[60]

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[60] Ibn Abdul Hakam, as quoted in *Kanzul Ummaal* (Vol.3 Pg.151).
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